

THE PLEASANT SETTLEMENT IN GARDEN FOR TAQWA COMMUNITIES A Synthactic Jannah Concept

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Abstract

Issue of the moslems settlement have been debated for quite long time among the theories and practices. Many Indonesian moslems are not living in a good environment not less, they are living in marginal economic in squatter, slum area, and in formal activities, such as valley, vacant lands, including greenness area and marginal phery-phery. Al-Qur'an provides a direction for a better life and living. The Moslems ought to live in the settlement as well as Jannah. But how does the Jannah concept realized?.

In Al Qur'an, eight of Jannah word interpreted as the pleasant settlement in gardens. It's something like a garden city urban design theory that populated by non moslem in 1898. This theory has long been taking inspiration from the human longing to Jannah firdaus. In Indonesia, the tropical garden city artefact is founding in Menteng – Jakarta, Bogor City, Cibeunying - Bandung, Candi - Semarang and Malang City as good ecology colonial settlement. Is not the Jannah concept better than the garden city theory ? Why does moslem less planning and living in the settlement as well as garden city ?

Therefore, the main idea of this paper is focussed on the synthactical process of Jannah concept to identify settlement concept for moslem communities. Bandung City is a good case to analyze the practice of garden city theory on synthactical process of the Jannah concept.

Key word : Concept, Planning, Settlement, and Garden, Righteous (Taqwa-Communities)

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1 Introduction

1.1 Background

Bandung City is a good case to analyze a settlement condition where moslem communities life and living in various settlement conditions. In 2003, Bandung City is occupied by more 2 million people moslems. The dramatic growth of Bandung moslem population has been increasing since revolution periods 1945. Today, growth of Bandung moslem population registered 0,89 % per year in *core*, 6,79 per year in extension area, 4,02 % per year in Cileunyi east corridor and 4,22 % per year Cimahi corridor.

The present condition, most of them prefer living in the marginal ecological settlement and high density ; Taman Sari Cikapundung Valley (320 population per hectare), Cicadas (450 population per hectare), and Marga Cinta (437 population per hectare). They made radical interventions (remodeled, to built in the vacant lands and informal building) to the physical environment in various scales in order to adapt to their actual free activities. The present condition of Bandung that rather unmanaged-possibly uncontrolled has been caused mostly by the pressure of population, economic growth, powerless of spatial regulation and weakly of people awareness to urban manage.¹ The present condition of moslem settlement is containing a complex morphologic and typologies, collective and accumulative from different products². There are conflict physical-spatial entity among parts of Bandung.

Contradiction with places where moslems living mostly, in the North-Eastern a part of Bandung, the tropical garden city quarter artefact in “*Cibeunying site*” is showing contrast ecology, better than either part. This site planned in the good axial and symmetric design and dominated by

¹ Siregar. Sandy. “*Continuity and Discontinuity in Urban Transformation*” Yogyakarta : International Symposium and Work-shop On Historic Cities in Islamic societies, 1998 : 2.

² Bandung City has long been reflecting many cultures and different policies equal with the histories change. Today, the planning of Bandung City can be divided into three morphologic as a historical periods product: 1) The formation of a traditional “indisch” town (ca.1810-1900) 2) The consolidation of colonial settlement town or garden city periods (ca. 1900-1945) 3) The transformation of developing city (1945- today) - Siregar. Sandy, Ibid, p.3.

exclusive type houses and greenness ; *parks, plantsoen, plein, and boulevard* as ecological control and aesthetic elements. Why does moslem communities not living and planning settlement as well as garden city ? What is the tropical garden city not more islamic ? Whereas, In Al Qur`an the moslems ought to living in the settlement as well as *Jannah* that interpreted as pleasant settlement in garden. What is the *jannah* concept as same as the garden city theory ?

1.2 Problem Identification

From previous explanation, formulation problem in this study as follows :

- a) How does the *Jannah* concept realized ?
- b) In practice, what is the *jannah* concept as same as the garden city theory?

1.3 Goal and Objectives of Study

The goal of this studi is an identification settlement concept for moslem communities life and living better. To reach for this goal, there are some objectives :

- a) Analyzing Cibeuying tropical garden city artefac on ecologies and islamic value perspectives.
- b) Synthactical process *Jannah* concept by the Holly Qur`an *maudhu`i* approach.

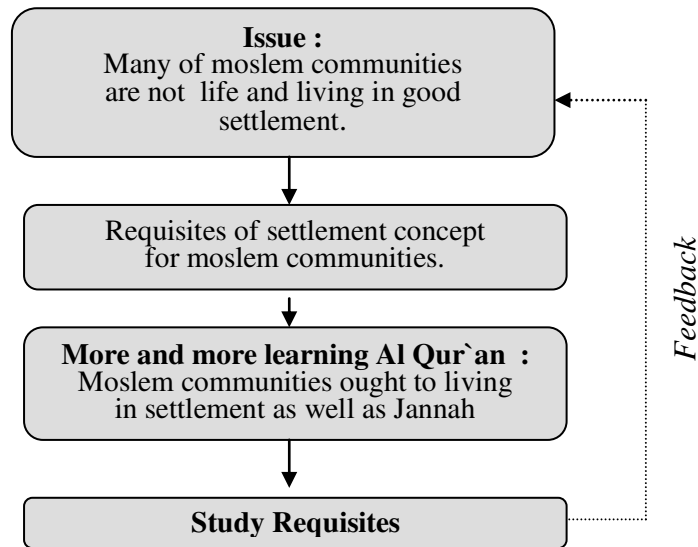


Fig.1 Flow Chart of Study

2 Literature Review

2.1 Garden City Theory (Ebenezerd Haward 1898)

In the perspective urban design, garden city theory perorunnered by Ebenezer Howard in England 1898. The Howard's garden city came from the book "Utopia" by Thomas More in 1561. That book telled inspiration of the human longing to *Jannah Firdaus*. But the oldest fact about the human longing to *Jannah Firdaus* is the Babbilon hanging garden in 1.500 BC. Garden City gave consideration to physical, social and economic functions, as well as to the integration of urban and rural pattern for the purpose of improving both urban life and rural life.

The esential elements of Garden City :

1. Moderate size industrial and trading town; agricultural country side.

2. Zoning of areas : recreation space, home, workplaces, shops, and culture centre.
3. Limitation of density, many gardens.
4. Civic design aiming at harmony rather than standardization
5. Internal and external communication
6. Unified site ownership coupled with leaseholds.

2.2 Tropical Garden City (Thomas Nix 1941)

In Netherland-Indie 1900, the effect of France civilization and popularity of Ebenezer Howard theory excite colonial government to plan his “*gemeente*” municipality cities by the tropical garden city design. The tropical garden city as well as Ebenezer Howard’s garden city as applying to a city in garden or a city of gardens. In terms of form and design and aesthetic qualities, the garden city added to the an aesthetic appeal of the modern city.

As well as Ebenezer Concept, tropical garden city applying to concentric zone. The essential element focused on several green-belt and greenness ; *park, plantsoen, plein and boulevard*. This models as the dream of “Tropical Europe”, just for colonial settlement in development land ; Menteng-Batavia, Bogor City, Cibeunying-Bandung, Candi Semarang, and Malang City.

3 Analysis

In ecological perspective, the tropical garden city site suitable with the human main goal; to be *khalifah* who manage ecological and resources in the earth. (Q.S Al Baqarah : 30). Likes islamic principles, tropical garden city focuss in principle balancing of urban activities and sustainable of natural processes ; urban climate, air quality, solar access, urban geology and soils, urban hydrology and water quality, urban vegetation and the unique urban wildlife.

Especially, Cibeunying tropical Garden City established and planned. with best urban design and most greenness ; *green belt, parks, plantsoen,*

plein, and *boulevard* more than garden city standard for the capital of the *Netherlands-Indies*. The figure-ground of Cibeunying site seeing entity of good greenness to make balancing among built up area and open space. In lay out, Greenness seen to organize all design in various of organic, radial-concentric, kurve linier and axial. All Boulevards, created to direct of visual linkage along the roads to Gedung Sate and Gazibu *plein* as main landmark and nodes. This site would planned in concentric zone with several greenbelt as a density control, the edges of zoning, ecological and aesthetic quality. Today, we are seeing *Cilaki*, *Citarum plantsoen* or forest of city as a greenbelt artefac.

The beautifully of *Molukken Park* has knownst in the world as *Garden of Allah*³ in 1922. The success of Molukken park caused water element in the pond, lamp, best view to *Jaarbeurs*, landscape and unique vegetation organizing in the land contour⁴. As well as *Molukken Park*, *Insulinde park*, *Petters Park*, *Jubillem park*, *Ijzerman (ganeca) Park*, *tuin blok* (parks in housing blok) and the others greenness designed as balancing of urban activities and sustainable of natural processes ; urban climate, air quality, solar access, urban geology and soils, urban hydrology and water quality, urban vegetation and the unique urban wildlife. Tropical garden city model using rivers, valley, contour, springs, mountain and unique vegetation as elements entity of greenness and visual scope. City to be come more attractive and interest.

As a pleasure, Cikapundung river valley was planned in a good visual scope and the best view to landmark *Tangkuban Perahu* Mountain. This area should be designed as the main greenness and city tour; planning botanical garden, zoo, burial and camping. But today, Cikapundung Valley became *squater*, *slum area* and filled by high density housing. Moslem communities are living inhabits in the worse ecologies. They are make radical interventions (remodeled, to built in the vacant lands and informal building) to the physical environment in various scales in order to adapt to their actual free activities. The present condition of Cikapundung river valley that rather

³ Kunto. Haryoto, *Semerbak Bunga Di Bandung Raya*, Bandung : Granesia. 1986 : 53.

⁴ W.Dana. Djefri, *Ciri Perancangan Kota Bandung*, Jakarta : Gramedia Pustaka Utama, 1990 : 110

unmanaged-possibly uncontrolled has been caused mostly by the pressure of population.

The main principal of development anticipate and changes of building massing was not cutting down trees and disturb greenness open space. But today, the *Pasupati* fly over project using many greenness that maintained of Bandung City spatial regulation; The greenness open space planning, the general and detail city planning. In Yunus verse 24-25, the perishing factors of urban and regional began from population density control, harvest cleanmown of greenness and hydrology environments.

In Islamic perspective, *Jannah* to be come the end goals for every moslem. In absolut level thinking, never created settlement in the world as well as *Jannah* (the heaven). But in scientific level *Jannah* can interpreted as a literature how good settlement developed. Moslem must be more and more learning to realize something in Al Qur'an. In Al Qur'an, there are eight word of *Jannah* (Q.S Al Hijr : 45, Ad Dukhaan : 25 and 52, Adz Dzariyaat : 15, Al Qomar : 54, Ar Raad : 35, Asy Syu'araa : 25 and 57) interpreted as the pleasant settlement in garden.

Translate : The righteous (*taqwa* community) amid gardens and springs or fountains (of clear-flowing water). (Q.S Al Hijr : 45)

Translate : Among gardens and springs (Q.S Ad Dukhaan : 52)

Translate : As to The Righteous, They will be in the midts of gardens and springs. (Q.S Adz Dzariyaat : 15)

Translate : As to The Righteous, They will be in the midts of gardens and Rivers (Q.S Al qomar : 54)

Translate : How many were the gardens and springs they left behind. (Q.S Ad Dukhaan :25)

Table 1
The Jannah Conception Analysis

WORD LEVEL	MAIN WORD		SURAH IN AL QUR`AN	INTER-PRETATION
	BEFORE	AFTER		
Gardens	The righteous (taqwa community)	<i>And springs</i>	Al Hija : 45 Ad Dukhaan : 52 Adz Dzariyaat : 15	Taqwa community as Clause the pleasant settlement in Gardens.
		And rivers	Al Qomar : 54 Ar Raad : 35	Main indivator : Planning gardens, Spring and rivers.
	Out from garden	And springs	Asy Syu`araa :57 Ad Dukhaan : 25	Gardens as image of city and country.
	Good man	Advantages	Asy Syu`araa :25	More advantages as out come planning gardens.

Source : From Holly Qur`an Maudhu`i Analysis. 2003.

From the table analysis, the settlement in garden needs clause the righteous (taqwa communities) as development based communities who aware to the manage environment : managing gardens, springs or fountains (of clear-flowing water), and river. (look at Q.S Al Hija : 45, Q.S Ad Dukhaan : 52, Q.S Adz Dzariyaat : 15, Q.S Al Qomar : 54, and Q.S Ar Raad : 35). It's mean, taqwa communities following *khalifah* conception who human manage resources in the earth (Al Baqarah : 30). Just by taqwa communities, the pleasant settlement in the gardens can be developed.

Based on that *maudhu`i* approach, we can identificate the key to universal unity of the pleasant settlement in garden. There are a ecological quality controls by planning and managing greenness and hydrologies environment. In Q.S Asy Syua`araa : 57 and Q.S Ad Dukhaan : 25, we found

that gardens or greenness to be central and dominant on settlement unity. Gardens correlated with image of city and country.

Further, In Asy Syu`araa : 25, the pleasant settlement in garden correlated with to have mercy life and living better as out come high environment quality. Quality environment very needed by moslem life existention ; supporting to religion activities, healty up to social control. They are a good *feedback* for supporting taqwa quality next level. So that, the whole *Jannah* concept to create a continues system. No taqwa communities, no planning of the pleasant settlement in garden, no life and living better.

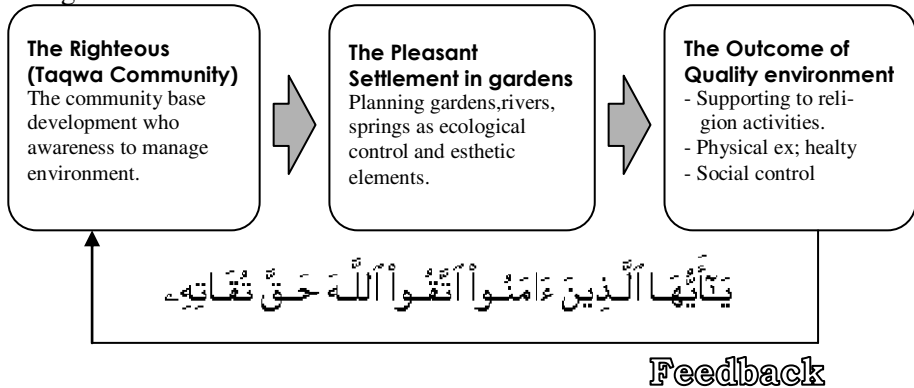


Fig.13 The circle of *Jannah* concept. (Source : Analysis.2003).

Therefore, the moslems ought to be taqwa communities and planning of settlement in garden with variables minimum, as follows :

$$Y : \{TC, GM, HM, ME \text{ and } \epsilon\}$$

- Y = Pleasant settlement in gardens
 TC = Taqwa community (the level of awareness to manage environment).
 GM = greenness management.
 HM = hydrologies management.
 ME = Planning islamic elements.
 ϵ = minimize of error.

This variables need more and more studies.

The planning greenness and hydrology environments became the main focuss the built the home of peace “the pleasant settlement in gardens”. This principles as same as practic and developing of garden city theory. It’s mean tropical garden city as a part of *Jannah* concept realization. Especially for moslem communities, open space and greenness have high functional correlation with islamic elements ; mosques and islamic centre in the central location. They are to be keys universal settlement unity.

Why the indonesian moslems most living in worse ecology ? The simple answer, Many moslems success to be a personal taqwa but less moslems to be the *taqwa* communities. Many moslems can reading Al Qur`an but less moslems learning, using and realizing Al Qur`an in life and practice all.

4 In Closing

4.1 Conclution Remarks

In scientific thinking, eight word of *Jannah* in Al Qur`an can be interpreted as the pleasant settlement in garden. It is a good model that focuss on principle of ecological balancing by greenness, hydrologies and islamic element planning and managing. The whole, the pleasant settlement continues system :

- a) starting at taqwa communities development (the level of thinking, awareness and practice to manage environment)
- b) Realizing the pleasant settlement in gardens.
- c) Quality environment outcome ; supporting moslem communities life and existention in religion activities, healty up to social control.
- d) Feedback to taqwa communities development.

Tropical garden city is a part of *Jannah* concept realization. Garden city theory following *Jannah* concept principles ; on islamic perspectives they suiteble with the human main goal as *khalifah fil ard`i* and on ecological perspectives focuss in balancing urban activities and sustainable of natural processes.

4.2 Recommendation

This study is a original creating “construct of *Jannah* words in Al Qur`an with tropical garden city artefac” until identified variables and hypothesis reaserch, as follows :

$$Y : \{TC, GM, HM, ME \text{ and } \epsilon\}$$

Y = Pleasant settlement in gardens

TC = Taqwa community (the level of awareness to manage environment).

GM = greenness management.

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ME = Planning islamic elements.

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This variables need more and more studies.

This study is an introduction research to identifiy settlement planning model that focuss to greennees, hydrologies and mosque elements as central neighbourhood unit levels. How does its correlation with the phenomenon “*alun-alun*” and “*macapat*” as settlement unit level ? therefore, requisites of reaserch a boat greenness, hydrologies and mosque location effect to spatial interactions.

Especially for moslem communities ; more and more learning Al qur`an. Many moslems success to be a personal taqwa but less moslems to be the taqwa communities. Many moslems can reading Al Qur`an but less moslems learning, using and realizing Al Qur`an in life and practices all.

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